Demons as "Unclean Spirits" and "Bastard Spirits": The Nephilim Origin of Demons in Second Temple Jewish and Biblical Theology

鬼魔作為「污穢的靈」與「私生的靈」: 第二聖殿猶太教與聖經神學中鬼魔的拿非利人起源

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I. Introduction 導論

The nature and origin of demons constitutes one of the most enigmatic subjects in biblical theology and Second Temple Jewish thought. A question that has occupied scholars, theologians, and exegetes for centuries is deceptively simple: *What are demons, and where do they come from?* The popular assumption among many contemporary Christians is that demons are simply fallen angels—rebel celestial beings who followed Satan in some primordial insurrection against God. Yet a careful examination of the biblical text, the Dead Sea Scrolls, and the broader corpus of Second Temple Jewish literature reveals a far more nuanced and textured understanding. In this tradition, the entities that the New Testament calls "unclean spirits" (πνεύματα ἀκάθαρτα, *pneumata akatharta*) and that the Dead Sea Scrolls call "bastard spirits" (רוחות ממזרים, *ruḥot mamzerim*) are not fallen angels per se, but rather the disembodied spirits of the Nephilim—the monstrous hybrid offspring of the illicit

union between divine beings ("sons of God") and human women described in Genesis 6:1–4.

鬼魔的本質與起源，構成了聖經神學與第二聖殿猶太思想中最令人費解的議題之一。一個困擾學者、神學家和釋經家數世紀的問題看似簡單，卻意義深遠：鬼魔是什麼？它們從何而來？ 當代許多基督徒的普遍假設是，鬼魔不過是墮落的天使——在某次太初叛亂中跟隨撒但反叛上帝的天上存有。然而，仔細檢視聖經文本、死海古卷以及第二聖殿猶太文獻的更廣泛語料庫，會揭示出一個遠為精密且豐富的理解。在這一傳統中，新約所稱的「污穢的靈」（πνεύματα ἀκάθαρτα, *pneumata akatharta*）以及死海古卷所稱的「私生的靈」（רוחות ממזרים, *ruḥot mamzerim*），並非墮落天使本身，而是拿非利人——即創世記六章一至四節所描述的神子（「上帝的兒子們」）與人類女子之間不正當結合所產生的怪異混血後代——死後脫離肉體的靈。

This essay will trace this theological tradition through the Hebrew Bible, the Septuagint, the Syriac Peshitta, the Samaritan Pentateuch, the Dead Sea Scrolls, and the pseudepigraphal literature, presenting the relevant texts in their original languages with transliteration and translation. It will draw upon the insights of scholars such as Dr. Michael S. Heiser and Nate Sala, as well as the broader academic literature that supports this interpretation.

本文將透過希伯來聖經、七十士譯本、敘利亞文比西大譯本、撒瑪利亞五經、死海古卷及偽經文獻，追溯這一神學傳統，以原文呈現相關經文並附上轉寫與翻譯。本文亦將援引麥可·乂瑟博士（Dr. Michael S. Heiser）和奈特·薩拉（Nate Sala）的見解，以及支持此一詮釋的更廣泛學術文獻。

II. The Foundational Narrative: Genesis 6:1–4 and the Origin of the Nephilim 基礎敘事：創世記六章一至四節與拿非利人的起源

The theological scaffolding for the Nephilim-origin theory of demons rests upon Genesis 6:1–4, one of the most debated passages in all of Scripture. Here the "sons of God" (בְּנֵי הָאֱלֹהִים, *bĕnê hā'ĕlōhîm*) take wives from among the "daughters of men" (בְּנוֹת הָאָדָם, *bĕnôt hā'ādām*), producing offspring known as the Nephilim (הַנְּפִלִים, *hannĕpilîm*).

鬼魔的拿非利人起源理論之神學框架，建立在創世記六章一至四節之上，這是整本聖經中最受爭議的經文之一。在此，「上帝的兒子們」（בְּנֵי הָאֱלֹהִים, *bĕnê hā'ĕlōhîm*）從「人的女兒們」（בְּנוֹת הָאָדָם, *bĕnôt hā'ādām*）中娶妻，生出了被稱為拿非利人（הַנְּפִלִים, *hannĕpilîm*）的後代。

A. Masoretic Hebrew Text (BHS) 馬所拉希伯來經文

Genesis 6:4 (MT) הַנְּפִלִ֗ים הָי֤וּ בָאָ֙רֶץ֙ בַּיָּמִ֣ים הָהֵ֔ם וְגַ֕ם אַחֲרֵי־כֵ֕ן אֲשֶׁ֣ר יָבֹ֔אוּ בְּנֵ֥י הָאֱלֹהִ֖ים אֶל־בְּנ֣וֹת הָאָדָ֑ם וְיָלְד֣וּ לָהֶ֔ם הֵ֣מָּה הַגִּבֹּרִ֗ים אֲשֶׁ֤ר מֵעוֹלָם֙ אַנְשֵׁ֣י הַשֵּֽׁם׃

Transliteration: Hannĕpilîm hāyû bā'āreṣ bayyāmîm hāhēm wĕgam 'aḥărê-ḵēn 'ăšer yāḇō'û bĕnê hā'ĕlōhîm 'el-bĕnôt hā'ādām wĕyālĕdû lāhem hēmmāh haggibbōrîm 'ăšer mē'ôlām 'anšê haššēm.

Translation: "The Nephilim were on the earth in those days—and also afterward—when the sons of God came in to the daughters of men and they bore children to them. These were the mighty men who were of old, men of renown."

B. Septuagint (LXX) Greek Text 七十士譯本希臘文經文

Genesis 6:4 (LXX) οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ᾽ ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς· ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ᾽ αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί.

Transliteration: Hoi de gigantes ēsan epi tēs gēs en tais hēmerais ekeinais kai met' ekeino, hōs an eiseporeuonto hoi huioi tou theou pros tas thygateras tōn anthrōpōn kai

egennōsan heautois; ekeinoi ēsan hoi gigantes hoi ap' aiōnos, hoi anthrōpoi hoi onomastoi.

Translation: "And the giants were upon the earth in those days; and after that, when the sons of God came in to the daughters of men and they bore children to them—those were the giants from of old, the men of renown."

The Septuagint's rendering of הַנְּפִלִים (*hannĕpilîm*) as γίγαντες (*gigantes*, "giants") is a crucial interpretive move. It demonstrates that the pre-Christian Jewish translators understood the Nephilim not as ordinary human beings but as extraordinary, monstrous entities whose hybrid origin set them apart from the rest of creation.

七十士譯本將 הַנְּפִלִים（*hannĕpilîm*）譯為 γίγαντες（*gigantes*,「巨人」），是一個關鍵性的翻譯詮釋。這表明基督教出現之前的猶太譯者們，將拿非利人理解為非比尋常、畸異的存有，其混血起源使他們有別於其餘受造物。

C. Samaritan Pentateuch Text 撒瑪利亞五經經文

The Samaritan Pentateuch (SP) preserves a parallel tradition of the Torah in a distinct scribal tradition. For Genesis 6:4, the Samaritan text essentially preserves the same consonantal reading as the Masoretic Text with minor orthographic differences:

撒瑪利亞五經（SP）以獨特的文士傳統保存了妥拉的一個平行傳統。對於創世記六章四節，撒瑪利亞文本基本上保留了與馬所拉文本相同的輔音讀法，僅有細微的拼寫差異：

Genesis 6:4 (Samaritan Pentateuch, in Hebrew script) הנפילים היו בארץ בימים ההם וגם אחרי כן אשר יבאו בני האלהים אל בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם

Transliteration: Hannĕpîlîm hāyû bā'āreṣ bayyāmîm hāhēm wĕgam 'aḥărê kēn 'ăšer yāḇō'û bĕnê hā'ĕlōhîm 'el bĕnôt hā'ādām wĕyālĕdû lāhem hēmmāh haggibbōrîm 'ăšer mē'ôlām 'anšê haššēm.

The Samaritan Pentateuch thus confirms the presence of the Nephilim tradition within the Mosaic Torah as received by the Samaritan community. The term נפילים (*nĕpîlîm*) is preserved without alteration, demonstrating the antiquity and universality of this tradition across Israelite communities.

撒瑪利亞五經因此證實了拿非利人傳統存在於撒瑪利亞社群所承接的摩西妥拉之中。術語נפילים（*nĕpîlîm*）被原封不動地保留，證明了這一傳統在以色列各族群中的古老性與普遍性。

It is noteworthy that the Samaritan Pentateuch exhibits a distinctive variant in Leviticus 17:7, where the Masoretic Text reads לַשְּׂעִירִם (*laśśĕʿîrîm*, "to the goat-demons/satyrs"), while the Samaritan text reads לשערים (*laš'ārîm*, "to the gates"). This variant is significant because it shows the Samaritan scribal tradition may have sought to downplay or reinterpret references to demonic beings, replacing "goat-demons" with a reference to improper cultic locations. This textual divergence illuminates the broader ancient debate about the nature and reality of demonic entities.

值得注意的是，撒瑪利亞五經在利未記十七章七節呈現了一個獨特的異文：馬所拉文本讀為 לַשְּׂעִירִם（*laśśĕʿîrîm*，「向山羊鬼魔／羊人」），而撒瑪利亞文本讀為 לשערים（*laš'ārîm*，「向門」）。這一異文意義重大，因為它表明撒瑪利亞文士傳統可能試圖淡化或重新詮釋對鬼魔存有的引用，以對不當祭祀地點的指涉取代「山羊鬼魔」。這一文本歧異照亮了古代關於鬼魔本質與實在性的更廣泛辯論。

III. The Key Enochic Text: 1 Enoch 15:8–12 — The Spirits of the Dead Giants 以諾書關鍵經文：以諾一書十五章八至十二節——死去巨人的靈

The most explicit and foundational articulation of the idea that demons are the disembodied spirits of the Nephilim is found in 1 Enoch 15:8–12, a passage from the

Book of the Watchers (1 Enoch 1–36). This text, preserved primarily in Ge'ez (Ethiopic) with fragmentary Aramaic witnesses among the Dead Sea Scrolls, provides the theological rationale for why these spirits are "unclean" and why they are consigned to the earth.

將鬼魔視為拿非利人死後脫離肉體之靈的思想，其最明確且最具基礎性的表述見於以諾一書十五章八至十二節，此段經文出自《守望者之書》（以諾一書一至三十六章）。此文本主要以吉茲語（衣索匹亞語）保存，死海古卷中亦有殘片級的亞蘭語見證。它為這些靈何以「污穢」、何以被限定在地上提供了神學依據。

1 Enoch 15:8–12 (R.H. Charles translation, 1917):

(8) "And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

(9) Evil spirits have proceeded from their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.

(10) As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.

(11) And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences.

(12) And these spirits shall rise up against the children of men and against the women, because they have proceeded from them."

以諾一書 **15:8–12**（**R.H. Charles** 譯本，**1917**年）：

(8)「如今，那些由靈與肉所生的巨人，他們將在地上被稱為邪靈，地上將是他們的居所。

(9) 邪靈已從他們的身體中出來；因為他們由人所生，而從聖潔的守望者是他們的起始與原初來源；他們將在地上作邪靈，被稱為邪靈。

(10) 至於天上的靈，天上將是他們的居所；但至於地上所生的靈，地上將是他們的居所。

(11) 而巨人的靈苦害、壓迫、毀壞、攻擊、爭戰，在地上行毀滅之事，並引起混亂：他們不吃食物，卻仍然飢渴，並引人犯罪。

(12) 這些靈將起來攻擊人的兒女和婦女，因為他們是從他們中出來的。」

The logic of this passage is clear and compelling: the Nephilim were hybrid beings, neither fully divine nor fully human. When their physical bodies perished (particularly in the Flood), their spirits had no proper resting place. They could not ascend to heaven, for they were partly of the earth; nor could they find true rest on earth, for they were partly of heaven. These intermediate, "bastard" beings thus became wandering spirits—demonic entities that harass, oppress, and destroy humanity.

這段經文的邏輯清晰而有說服力：拿非利人是混血存有，既非完全的神性存有，亦非完全的人。當他們的肉體毀滅時（尤其是在大洪水中），他們的靈魂無處安息。他們不能升入天堂，因為他們有部分屬於大地；他們也不能在地上找到真正的安息，因為他們有部分屬於天上。這些居於中間的「私生」存有因此成為了流浪的靈——騷擾、壓迫和毀滅人類的鬼魔實體。

IV. The Book of Jubilees 10:1–6 — Demons as Spirits of the Giants 禧年書十章一至六節——鬼魔作為巨人的靈

The Book of Jubilees (c. 2nd century BCE) provides further corroboration of this tradition. In Jubilees 10, after the Flood, the unclean spirits of the dead giants begin to harass Noah's descendants:

禧年書（約公元前二世紀）進一步證實了這一傳統。在禧年書第十章中，大洪水之後，死去巨人的污穢之靈開始騷擾挪亞的後代：

Jubilees 10:1–5 (R.H. Charles translation):

(1) "And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

(2) And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

(3) And he prayed before the Lord his God, and said: 'God of the spirits of all flesh, who hast shown mercy unto me and has saved me and my sons from the waters of the flood... Let Thy grace be lift up upon my sons, and let not wicked spirits rule over them lest they should destroy them from the earth.

(5) And the chief of the spirits, Mastema, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice...'"

This passage is significant because it explicitly identifies the demons as the "unclean demons" (a direct echo of "unclean spirits" in the New Testament) who are the spiritual remnants of the giants destroyed in the Flood. God, at the request of Noah, imprisons nine-tenths of these spirits but allows one-tenth to remain under the authority of Mastema (a Satan-like figure), explaining why demonic activity continues in the post-Flood world.

這段經文意義重大，因為它明確地將鬼魔認定為「污穢的鬼魔」（直接呼應新約中的「污穢的靈」），他們是在大洪水中被毀滅的巨人之靈的殘餘。上帝應挪亞的請求，囚禁了十分之九的這些靈，但允許十分之一留在瑪斯提瑪（一個類似撒但的角色）的權柄之下，這解釋了為何在大洪水之後的世界中鬼魔活動仍然持續。

V. The Dead Sea Scrolls: "Bastard Spirits" (רוחות ממזרים)
死海古卷：「私生的靈」（רוחות ממזרים）

The Dead Sea Scrolls provide the most linguistically precise witness to this tradition in the Songs of the Sage (4Q510–511), also known as *Shirot ha-Maskil* (שירות המשכיל). These are liturgical-apotropaic hymns intended for recitation by the Maskil (the community's instructor) as protection against demonic entities.

死海古卷在《智者之歌》（4Q510–511），又稱 *Shirot ha-Maskil*（שירות המשכיל）中，為這一傳統提供了語言學上最精確的見證。這些是禮儀性的驅邪讚美詩，旨在由瑪基勒（社群的教導者）誦讀，以抵禦鬼魔實體的侵擾。

A. 4Q510, Fragment 1, Lines 4–6 (Hebrew) 4Q510第一殘片第四至六行（希伯來文）
Original Hebrew (from García Martínez and Tigchelaar, *DSSSE*, 1997; editio princeps: Baillet, DJD VII, 1982):

[ואני המשכיל מגיד הוד תפארתו לבהל ולהכניע כול רוחות הממזרים שדים לילית אוחים ו[ציים

Transliteration: Wa'ănî hammaskîl maggîd hôd tip'artô lĕbahēl ûlĕhaknîa' kôl rûḥôt hammamzērîm šēdîm lîlît 'ôḥîm wĕ[ṣiyyîm]

Translation: "And I, the Instructor, proclaim His glorious splendor so as to frighten and to terrify all the spirits of the bastards, demons, Lilith, howlers, and [desert-dwellers]"

(Translation following Michael O. Wise, Martin G. Abegg Jr., and Edward M. Cook, *The Dead Sea Scrolls: A New Translation* [HarperOne, 2005], 527.)

B. 4Q511, Fragments 48–51 4Q511第四十八至五十一殘片
Original Hebrew:

רוחות הממזרים [...] לא רשות לנגע [...]

Transliteration: Rûḥôt hammamzērîm [...] lō' rĕšût lingoa' [...]

Translation: "The bastard spirits [...] are not permitted to touch [...]"

The term ממזרים (*mamzērîm*) is the plural of ממזר (*mamzēr*), a Hebrew word meaning "bastard" or "one of illegitimate birth" (cf. Deuteronomy 23:3 [English 23:2]). Its application to demonic spirits is profoundly significant: it classifies these spirits as the offspring of an illicit, boundary-violating union between divine beings and human women. They are ontologically illegitimate—"bastards" in the most fundamental sense. This is not merely a term of insult; it is a precise theological classification that designates their hybrid, anomalous status in the created order.

術語 ממזרים（*mamzērîm*）是 ממזר（*mamzēr*）的複數形，一個意為「私生子」或「非法出生者」的希伯來詞（參見申命記二十三章三節[英文二十三章二節]）。將此詞應用於鬼魔之靈意義極為深遠：它將這些靈歸類為神性存有與人類女子之間非法、違越疆界之結合所生的後代。他們在存有論上是不合法的——是最根本意義上的「私生子」。這不僅僅是一個侮辱性用語；它是一個精確的神學分類，標明了他們在受造秩序中的混血、異常地位。

The broader list of entities named alongside the "bastard spirits"—שדים (*šēdîm*, "demons"), לילית (*lîlît*, "Lilith" or "night creature"), אוחים (*'ôḥîm*, "howlers"), and ציים (*ṣiyyîm*, "desert-dwellers")—demonstrates that the Qumran community possessed a highly developed demonology in which these bastard spirits occupied a central place (cf. Florentino García Martínez, "Magic in the Dead Sea Scrolls," in *The Metamorphosis of Magic from Late Antiquity* [Brill, 2002]).

與「私生的靈」一同被列出的更廣泛的實體名單——שדים（*šēdîm*，「鬼魔」）、לילית（*lîlît*，「莉莉絲」或「夜間生物」）、אוחים（*'ôḥîm*，「嚎叫者」）和 ציים（*ṣiyyîm*，「曠野居民」）——表明昆蘭社群擁有高度發達的鬼魔學，其中這些私生之靈佔據核心地位（參見 Florentino García Martínez, "Magic in the Dead Sea Scrolls," in *The Metamorphosis of Magic from Late Antiquity* [Brill, 2002]）。

VI. "Unclean Spirits" in the Hebrew Bible and Old Testament 希伯來聖經與舊約中的「污穢的靈」

A. Zechariah 13:2 — The Sole Occurrence of "Unclean Spirit" in the Hebrew Bible 撒迦利亞書十三章二節——希伯來聖經中「污穢之靈」的唯一出處

Hebrew (MT): וְגַם אֶת־הַנְּבִיאִים וְאֶת־רֽוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָֽרֶץ׃

Transliteration: Wĕgam 'et-hannĕḇî'îm wĕ'et-rûaḥ haṭṭum'āh 'a'ăḇîr min-hā'āreṣ.

Translation: "And also the prophets and the spirit of uncleanness I will remove from the land."

Septuagint (LXX): καὶ τοὺς ψευδοπροφήτας καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρῶ ἀπὸ τῆς γῆς

Transliteration: Kai tous pseudoprophētas kai to pneuma to akatharton exarō apo tēs gēs.

Translation: "And the false prophets and the unclean spirit I will remove from the land."

This is the sole occurrence of the phrase רוּחַ הַטֻּמְאָה (*rûaḥ haṭṭum'āh*, "spirit of uncleanness/impurity") in the Hebrew Bible and the sole occurrence of τὸ πνεῦμα τὸ ἀκάθαρτον (*to pneuma to akatharton*, "the unclean spirit") in the Septuagint Old Testament. It establishes the semantic bridge between the Old Testament's concept of impurity and the New Testament's vocabulary for demonic entities.

這是希伯來聖經中 רוּחַ הַטֻּמְאָה（*rûaḥ haṭṭum'āh*，「污穢/不潔之靈」）的唯一出處，也是七十士譯本舊約中 τὸ πνεῦμα τὸ ἀκάθαρτον（*to pneuma to akatharton*，「污穢的靈」）的唯一出處。它在舊約的不潔觀念與新約對鬼魔實體的用詞之間建立了語義橋樑。

B. Deuteronomy 32:17 — Sacrificing to Šēdîm (Demons) 申命記三十二章十七節——向 **Šēdîm**（鬼魔）獻祭

Hebrew (MT): יִזְבְּחוּ֙ לַשֵּׁדִ֣ים לֹ֣א אֱלֹהַ֔ים אֱלֹהִ֖ים לֹ֣א יְדָע֑וּם חֲדָשִׁ֣ים מִקָּרֹ֔ב בָּ֣אוּ לֹֽא־שְׂעָרֻ֔ם אֲבֹתֵיכֶֽם׃

Transliteration: Yizbĕḥû laššēdîm lō' 'ĕlōha 'ĕlōhîm lō' yĕdā'ûm ḥădāšîm miqqārōḇ bā'û lō' śĕ'ārûm 'ăḇōtêḵem.

Translation: "They sacrificed to demons (šēdîm), not God—to gods they had not known, to new gods that had come recently, whom your fathers did not dread."

Septuagint (LXX): ἔθυσαν δαιμονίοις καὶ οὐ θεῷ, θεοῖς οἷς οὐκ ᾔδεισαν· καινοὶ πρόσφατοι ἥκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν.

Transliteration: Ethysan daimoniois kai ou theō, theois hois ouk ēdeisan; kainoi prosphatoi hēkasin, hous ouk ēdeisan hoi pateres autōn.

Translation: "They sacrificed to demons (daimoniois) and not to God, to gods they did not know; new ones recently arrived, whom their fathers did not know."

The LXX's translation of שֵׁדִים (*šēdîm*) as δαιμονίοις (*daimoniois*) is the foundational lexical equivalence that underlies the entire New Testament vocabulary of "demons." As the Cambridge scholar noted, "This equivalence is first established in LXX Deuteronomy 32:17 and is subsequently followed at least once in the Greek Psalter" (cf. Juha Pakkala, "When Did Daimones Become Demons?" *Harvard Theological Review*).

七十士譯本將 שֵׁדִים（*šēdîm*）譯為 δαιμονίοις（*daimoniois*）乃是整個新約「鬼魔」詞彙體系的基礎性對等翻譯。正如劍橋學者所指出的：「此等價關係首先確立於七十士譯本申命記三十二章十七節，並隨後至少在希臘文詩篇中被跟隨了一次」（參見 Juha Pakkala, "When Did Daimones Become Demons?" *Harvard Theological Review*）。

C. Psalm 106:37 (LXX: Psalm 105:37) 詩篇一〇六篇三十七節
Hebrew (MT): וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם וְאֶת־בְּנוֹתֵיהֶם לַשֵּׁדִים׃

Transliteration: Wayyizbĕḥû 'et-bĕnêhem wĕ'et-bĕnôtêhem laššēdîm.

Translation: "They sacrificed their sons and their daughters to the demons."

LXX (Psalm 105:37): καὶ ἔθυσαν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις

Transliteration: Kai ethysan tous huious autōn kai tas thygateras autōn tois daimoniois.

Again, שֵׁדִים (*šēdîm*) is rendered δαιμονίοις (*daimoniois*), reinforcing the lexical bridge.

再次，שֵׁדִים（*šēdîm*）被譯為 δαιμονίοις（*daimoniois*），強化了詞彙橋樑。

D. Leviticus 17:7 and the Śĕʻîrîm (שְׂעִירִם) 利未記十七章七節與 Śĕʻîrîm（שְׂעִירִם）

Hebrew (MT): וְלֹא־יִזְבְּחוּ עוֹד֙ אֶת־זִבְחֵיהֶ֔ם לַשְּׂעִירִ֖ם אֲשֶׁ֣ר הֵ֣ם זֹנִ֣ים אַחֲרֵיהֶ֑ם

Transliteration: Wĕlō'-yizbĕḥû 'ôd 'et-ziḇḥêhem laśśĕ'îrîm 'ăšer hēm zōnîm 'aḥărêhem.

Translation: "They shall no longer sacrifice their sacrifices to the goat-demons (śĕ'îrîm), after whom they are whoring."

The שְׂעִירִם (*śĕʻîrîm*, literally "hairy ones") are a distinct class of demonic entities associated with wilderness, ruins, and desolation (cf. Isaiah 13:21; 34:14). Their association with wild, liminal spaces parallels the Enochic tradition that the spirits of the Nephilim wander in desolate places.

שְׂעִירִם（*śĕʻîrîm*，字面意義「多毛者」）是一類與曠野、廢墟和荒涼之地相關的獨特鬼魔實體（參見以賽亞書十三章二十一節；三十四章十四節）。它們與荒野、邊緣空間的關聯，與以諾傳統中拿非利人之靈在荒涼之地遊蕩的描述相平行。

E. Isaiah 26:14 — The Rephaim (רְפָאִים) Shall Not Rise 以賽亞書二十六章十四節——利乏音人（רְפָאִים）不能再起

Hebrew (MT): מֵתִ֥ים בַּל־יִחְי֖וּ רְפָאִ֑ים בַּל־יָקֻ֔מוּ

Transliteration: Mētîm bal-yiḥyû rĕpā'îm bal-yāqumû.

Translation: "The dead shall not live, the Rephaim shall not rise."

The Rephaim (רְפָאִים, *rĕpā'îm*) are closely associated with the Nephilim in biblical tradition as another designation for the ancient giants (cf. Deuteronomy 2:11, 20; 3:11; Genesis 14:5; 15:20). In passages like Isaiah 26:14 and Psalm 88:10 (Hebrew 88:11), the Rephaim are identified with the dead who inhabit the underworld. Their inability to "rise" in Isaiah 26:14 underscores their status as condemned entities whose spirits, according to the Enochic tradition, have become the demons that roam the earth.

利乏音人（רְפָאִים, *rĕpā'îm*）在聖經傳統中與拿非利人密切相關，作為古代巨人的另一稱呼（參見申命記二章十一節、二十節；三章十一節；創世記十四章五節；十五章二十節）。在以賽亞書二十六章十四節和詩篇八十八篇十節（希伯來文八十八篇十一節）等經文中，利乏音人被認定為住在陰間的死者。他們在以賽亞書二十六章十四節中「不能再起」，強調了他們作為被定罪之存有的地位——根據以諾傳統，他們的靈已成為在地上遊蕩的鬼魔。

VII. "Unclean Spirits" and "Demons" in the New Testament 新約中的「污穢的靈」與「鬼魔」

The New Testament employs two primary terms for demonic entities: δαιμόνιον (*daimonion*, "demon") and πνεῦμα ἀκάθαρτον (*pneuma akatharton*, "unclean spirit"). These terms are used interchangeably in the Synoptic Gospels, as demonstrated by parallel accounts of the same events. The Greek πνεῦμα ἀκάθαρτον appears approximately 20 times in the Synoptic Gospels, Acts, and Revelation, while δαιμόνιον appears approximately 50 times.

新約使用兩個主要術語指稱鬼魔實體：δαιμόνιον（*daimonion*，「鬼魔」）和 πνεῦμα ἀκάθαρτον（*pneuma akatharton*，「污穢的靈」）。這些術語在對觀福音中可互換使用，如同一事件的平行記載所示。希臘文 πνεῦμα ἀκάθαρτον 在對觀福音、使徒行傳和啟示錄中出現約二十次，而 δαιμόνιον 出現約五十次。

A. Matthew 12:43 / Luke 11:24 — The Restless Unclean Spirit 馬太福音十二章四十三節／路加福音十一章二十四節——不得安息的污穢之靈

Koine Greek (NA28): Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον.

Transliteration: Hotan to akatharton pneuma exelthē apo tou anthrōpou, dierchetai di' anydrōn topōn zētoun anapausin kai mē heuriskon.

Translation: "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and does not find it."

Syriac Peshitta: ܟܕ ܢܦܩ ܪܘܚܐ ܛܢܦܬܐ ܡܢ ܒܪܢܫܐ ܗܠܟ ܒܬܪ̈ܥܐ ܕܠܝܬ ܒܗܘܢ ܡ̈ܝ ܒܥܐ ܢܝܚܐ ܘܠܐ ܫܟܚ

Transliteration: 'Emathay dēn d'rūḥā ṭanpthā teppūq men barnāšā, methkarkā b'athrāwāthā d'mayyā layt bhūn, ūbā'yā nīyāḥā wlā meshkḥā.

Translation: "When the unclean spirit (ܪܘܚܐ ܛܢܦܬܐ, *rūḥā ṭanpthā*) goes out from a person, it wanders about in places where there is no water, seeking rest and not finding it."

The Syriac Peshitta renders "unclean spirit" as ܪܘܚܐ ܛܢܦܬܐ (*rūḥā ṭanpthā*), where ܛܢܦ (*ṭanph*) carries connotations of "defiled, impure, filthy." This passage is theologically crucial because it depicts the unclean spirit as a restless, disembodied entity wandering through "waterless places" (δι᾽ ἀνύδρων τόπων, *di' anydrōn topōn*)—precisely the kind of desolate, wilderness terrain associated with the spirits of the dead Nephilim in the Enochic tradition. The spirit's desperate search for "rest" (ἀνάπαυσιν, *anapausin*) echoes the plight of a being that has no proper place in the created order.

敘利亞文比西大譯本將「污穢的靈」譯為 ܪܘܚܐ ܛܢܦܬܐ(*rūḥā ṭanpthā*)，其中 ܛܢܦ(*ṭanph*)帶有「被玷污的、不潔的、污穢的」之含義。這段經文在神學上至關重要，因為它將污穢之靈描繪為一個不得安息、脫離肉體的實體，在「乾旱之地」(δι᾽ ἀνύδρων τόπων, *di' anydrōn*

topōn）中遊蕩——正是以諾傳統中與死去拿非利人之靈相關的那種荒涼曠野地帶。這靈拼命尋找「安息」（ἀνάπαυσιν, *anapausin*）的描寫，呼應了一個在受造秩序中沒有適當位置之存有的困境。

B. Mark 5:1–13 — The Gerasene Demoniac (Legion) 馬可福音五章一至十三節——格拉森被鬼附者（群）

Mark 5:2, 8–9, 13 (Koine Greek, NA28):

v. 2: καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν **πνεύματι ἀκαθάρτῳ**

v. 8: ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ **πνεῦμα τὸ ἀκάθαρτον** ἐκ τοῦ ἀνθρώπου.

v. 9: Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.

v. 13: καὶ ἐξελθόντα τὰ **πνεύματα τὰ ἀκάθαρτα** εἰσῆλθον εἰς τοὺς χοίρους

Translation: (2) "And when he stepped out of the boat, immediately there met him from the tombs a man with an **unclean spirit**." (8) "For he was saying to him, 'Come out of the man, you **unclean spirit**!'" (9) "'My name is Legion, for we are many.'" (13) "And the **unclean spirits** came out and entered into the swine."

The Gerasene demoniac episode is particularly revealing. The unclean spirit dwells among the **tombs** (μνημείων, *mnēmeiōn*)—places of death. This association between unclean spirits and death/corpses resonates deeply with the tradition that demons are the spirits of dead beings (the Nephilim). Furthermore, the request of Legion not to be sent "out of the country" (ἔξω τῆς χώρας, *exō tēs chōras*, Mark 5:10) reflects the Enochic concept that these spirits are bound to the earth as their dwelling place (1 Enoch 15:10).

格拉森被鬼附者的事件特別具有啟示性。污穢之靈住在墳墓（μνημείων, *mnēmeiōn*）中——死亡之地。這種污穢之靈與死亡/屍體之間的關聯，與鬼魔是死去存有（拿非利人）之靈

的傳統深深共鳴。此外，群鬼要求不要被趕出「那地方」（ἔξω τῆς χώρας, *exō tēs chōras*, 馬可福音五章十節）反映了以諾書的概念，即這些靈被限定在地上作為他們的居所（以諾一書15:10）。

C. Revelation 18:2 — Babylon as a Dwelling of Unclean Spirits 啟示錄十八章二節——巴比倫作為污穢之靈的居所

Koine Greek (NA28): ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον **δαιμονίων** καὶ φυλακὴ παντὸς **πνεύματος ἀκαθάρτου**

Transliteration: Epesen, epesen Babylōn hē megalē, kai egeneto katoikētērion **daimoniōn** kai phylakē pantos **pneumatos akathartou**.

Translation: "Fallen, fallen is Babylon the great! She has become a dwelling place of **demons** and a prison of every **unclean spirit**."

Here δαιμονίων (*daimoniōn*) and πνεύματος ἀκαθάρτου (*pneumatos akathartou*) stand in parallel, confirming their essential synonymity. The image of ruins becoming a haunt for unclean spirits echoes the Old Testament associations of ruined, desolate places with demonic habitation (Isaiah 13:21; 34:14).

此處 δαιμονίων（*daimoniōn*）和 πνεύματος ἀκαθάρτου（*pneumatos akathartou*）並列使用，確認了它們本質上的同義性。廢墟成為污穢之靈出沒之所的意象，呼應了舊約中荒廢之地與鬼魔棲居的關聯（以賽亞書十三章二十一節；三十四章十四節）。

D. Additional Key New Testament Verses 其他重要新約經文

The following verses further demonstrate the pervasive New Testament vocabulary of "unclean spirits" and "demons": Mark 1:23–27 (Jesus's first public act: exorcism of an unclean spirit in the synagogue); Mark 3:11 (τὰ πνεύματα τὰ ἀκάθαρτα, "the unclean spirits," falling before Jesus); Mark 6:7 (Jesus gives the twelve authority over τῶν πνευμάτων τῶν ἀκαθάρτων, "the unclean spirits"); Luke 4:33 (πνεῦμα δαιμονίου ἀκαθάρτου, "a spirit of an unclean demon"—a remarkable doublet combining both

terms); Acts 5:16 (healing of those afflicted by ὑπὸ πνευμάτων ἀκαθάρτων, "by unclean spirits"); 1 Timothy 4:1 (πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, "deceitful spirits and doctrines of demons"); Revelation 16:13 (τρία πνεύματα ἀκάθαρτα ὡς βάτραχοι, "three unclean spirits like frogs").

以下經文進一步展示了新約中「污穢的靈」和「鬼魔」的普遍用詞：馬可福音一章二十三至二十七節（耶穌在會堂中的首次公開行為：趕逐污穢之靈）；馬可福音三章十一節（τὰ πνεύματα τὰ ἀκάθαρτα，「污穢的靈」，俯伏在耶穌面前）；馬可福音六章七節（耶穌賜給十二人權柄勝過 τῶν πνευμάτων τῶν ἀκαθάρτων，「污穢的靈」）；路加福音四章三十三節（πνεῦμα δαιμονίου ἀκαθάρτου，「污穢鬼的靈」——一個顯著的雙重表達，結合了兩個術語）；使徒行傳五章十六節（ ὑπὸ πνευμάτων ἀκαθάρτων，「被污穢的靈」所苦之人的醫治）；提摩太前書四章一節（πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων，「引誘人的靈和鬼魔的道理」）；啟示錄十六章十三節（τρία πνεύματα ἀκάθαρτα ὡς βάτραχοι，「三個污穢的靈，好像青蛙」）。

VIII. Why "Unclean"? Why "Bastard"? The Theological Logic 為何「污穢」？為何「私生」？神學邏輯

The designation of demons as "unclean" (*akatharton*, *ṭanpthā*) and "bastard" (*mamzērîm*) is not arbitrary. Both terms point to the same underlying theological reality: these spirits are the product of a boundary violation that renders them ontologically anomalous and ritually defiling.

將鬼魔稱為「污穢的」（*akatharton*, *ṭanpthā*）和「私生的」（*mamzērîm*）並非隨意之舉。兩個術語都指向同一個根本性的神學現實：這些靈是一種疆界違越的產物，使它們在存有論上異常且在禮儀上具有玷污性。

In the Hebrew Bible, the concept of טֻמְאָה (*ṭum'āh*, "impurity/uncleanness") is fundamentally about the violation of created boundaries and the intrusion of death and

disorder into the sphere of life and holiness. As the late Dr. Michael S. Heiser argued extensively in his works, the Nephilim represent the ultimate boundary violation: the mixing of the divine and human categories that God established at creation. The offspring of such a union are neither fully one nor the other; they are "bastards" (ממזרים, *mamzērîm*) in the deepest theological sense—beings whose very existence violates the created order. When these beings die, their spirits carry the taint of that original violation. They are "unclean" because they are the residue of cosmic transgression. They are "bastard spirits" because they are the spiritual remnants of illegitimate beings.

在希伯來聖經中，טֻמְאָה（*ṭum'āh*，「不潔/污穢」）的概念從根本上關乎受造疆界的違越以及死亡與混亂對生命與聖潔領域的侵入。正如已故的麥可·乂瑟博士在其著作中廣泛論證的，拿非利人代表了最終極的疆界違越：混合了上帝在創造時所設立的神性與人性範疇。這種結合的後代既不完全屬於一方，也不完全屬於另一方；他們是最深層神學意義上的「私生子」（ממזרים, *mamzērîm*）——其存在本身就違背了受造秩序。當這些存有死亡時，他們的靈魂攜帶著那原初違越的污染。他們是「污穢的」，因為他們是宇宙性悖逆的殘餘。他們是「私生的靈」，因為他們是不合法存有的靈性殘餘。

IX. The Insights of Dr. Michael S. Heiser 麥可·乂瑟博士的見解

Dr. Michael S. Heiser (1963–2023), a scholar of ancient Semitic languages and the Hebrew Bible who served as Scholar-in-Residence at Logos Bible Software and held a PhD in Hebrew Bible and Semitic Languages from the University of Wisconsin-Madison, was perhaps the most influential contemporary proponent of the Nephilim-origin view of demons. In his landmark works *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (2015) and *Demons: What the Bible Really Says About the Powers of Darkness* (2020), Heiser articulated a comprehensive framework based on three "rebellions" in the spiritual realm.

麥可·乂瑟博士（1963–2023），古代閃族語言與希伯來聖經學者，曾任 Logos 聖經軟體駐機構學者，並持有威斯康辛大學麥迪遜分校希伯來聖經與閃族語言博士學位，可能是當代鬼魔的拿非利人起源觀點最具影響力的倡導者。在他的里程碑式著作《不可見的領域：恢復聖經的超自然世界觀》（2015年）和《鬼魔：聖經真正關於黑暗權勢的教導》（2020年）中，乂瑟闡述了一個基於靈界三次「叛亂」的綜合性框架。

Heiser's first rebellion is that of the serpent in Genesis 3, a divine being in God's heavenly council who sought to usurp God's authority by tempting humanity. The second rebellion is described in Genesis 6:1–4, where divine beings (the Watchers/sons of God) cross a cosmic boundary by taking human wives, producing the Nephilim. The third rebellion is the Deuteronomy 32 worldview, wherein God, after the Tower of Babel incident, allots the nations to divine beings who subsequently become corrupted and demand worship as false gods (cf. Deuteronomy 32:8–9; Psalm 82).

乂瑟的第一次叛亂是創世記第三章中蛇的叛亂，一個上帝天上議會中的神性存有，試圖通過試探人類來篡奪上帝的權柄。第二次叛亂描述在創世記六章一至四節中，神性存有（守望者/上帝的兒子們）通過娶人類女子為妻而越過宇宙疆界，生出了拿非利人。第三次叛亂是申命記三十二章的世界觀，在巴別塔事件之後，上帝將列國分配給神性存有，這些存有隨後腐化並要求人類敬拜他們為假神（參見申命記三十二章八至九節；詩篇八十二篇）。

Heiser wrote:

乂瑟寫道：

"The demons of the New Testament—the unclean spirits—are best understood as the disembodied spirits of the dead Nephilim giants. This was the dominant view of Second Temple Judaism. The spirits of the dead giants became what we call demons."

「新約中的鬼魔——那些污穢的靈——最好被理解為死去的拿非利巨人脫離肉體的靈。這是第二聖殿猶太教的主流觀點。死去巨人的靈成為了我們所稱的鬼魔。」

Heiser further observed that in 1 Enoch, "the spirits of the dead Nephilim are known as *bastard spirits* who end up roaming the earth and being what we would characterize as demonic spirits" (as summarized in Joel Edmund Anderson, "A Look at Michael Heiser's Book, *Demons*," 2021). This is why the New Testament consistently uses the language of "unclean spirits" rather than "fallen angels" when referring to the demonic entities Jesus confronts. For Heiser, fallen angels and demons are *distinct categories*: the fallen angels (Watchers) are imprisoned in Tartarus (2 Peter 2:4; Jude 6), while their offspring's spirits—the demons—roam the earth.

艾瑟進一步觀察到，在以諾一書中，「死去拿非利人的靈被稱為『私生之靈』，最終在地上遊蕩，成為我們所描述的鬼魔之靈」（如 Joel Edmund Anderson 在其2021年文章 "A Look at Michael Heiser's Book, *Demons*" 中所總結）。這就是為什麼新約在指涉耶穌所面對的鬼魔實體時，一貫使用「污穢的靈」而非「墮落天使」的語言。對艾瑟而言，墮落天使與鬼魔是不同的範疇：墮落天使（守望者）被囚禁在深淵（彼得後書二章四節；猶大書六節），而他們後代的靈——鬼魔——則在地上遊蕩。

X. The Insights of Nate Sala 奈特·薩拉的見解

Nate Sala, a Christian apologist, educator, and the host of the *Wise Disciple* podcast and YouTube channel, as well as founder of the Think Institute, has been an important popularizer and educator regarding these themes for a broader Christian audience. Building upon the scholarly framework established by Heiser and others, Sala has articulated these truths in accessible yet intellectually rigorous formats.

奈特·薩拉（Nate Sala），基督教護教學者、教育家，*Wise Disciple* 播客和 YouTube 頻道主持人，以及 Think Institute 創辦人，一直是向更廣泛的基督教受眾推廣和教授這些主題的重要人物。基於艾瑟等人所建立的學術框架，薩拉以通俗易懂卻不失知識嚴謹的方式闡述了這些真理。

In his teaching on the topic of demons and spiritual warfare, Sala has stated:

在他關於鬼魔與屬靈爭戰的教導中，薩拉指出：

"According to Dr. Michael Heiser (and ancient Second Temple Jewish thought), the demons we encounter in the New Testament—the unclean spirits Jesus cast out—are the disembodied spirits of the Nephilim... These sons of God weren't just powerful humans—they were divine beings, fallen angels who crossed a boundary God had set. Their children were giants, mighty men, 'heroes of old.' When these giants died, their corrupted, unnatural spirits had nowhere to go. They weren't truly human, and they weren't truly angelic. So they became unclean spirits—roaming the earth, seeking embodiment."

「根據麥可·乂瑟博士（以及古代第二聖殿猶太思想），我們在新約中所遇到的鬼魔——耶穌所趕逐的污穢之靈——是拿非利人脫離肉體的靈……這些上帝的兒子們不僅僅是強大的人類——他們是神性存有，是越過上帝所設疆界的墮落天使。他們的孩子是巨人、勇士、『上古的英雄』。當這些巨人死亡時，他們腐敗的、非自然的靈無處可去。他們不是真正的人類，也不是真正的天使。因此他們成為了污穢的靈——在地上遊蕩，尋找肉體寄居。」

Sala further emphasized that this understanding has profound practical implications for spiritual warfare: these entities are not merely abstract theological categories but active, malevolent agents whose "aim is the same as Satan's: to deceive, distort, defile, and destroy God's image-bearers." Sala also connected this to the Deuteronomy 32 worldview, noting that the "gods" of the nations were rebellious divine beings whom God had appointed over the nations after Babel, and that Jesus's ministry represented the systematic dismantling of their authority—"He was dismantling an ancient earthly stronghold—crushing the power of these unclean spirits and reclaiming territory."

薩拉進一步強調，這一理解對屬靈爭戰具有深遠的實踐意義：這些實體不僅僅是抽象的神學範疇，而是活躍的、惡毒的代理者，其「目標與撒但相同：欺騙、扭曲、玷污和毀滅上帝的

形象承載者。」薩拉還將此與申命記三十二章的世界觀相連結，指出列國的「神」是上帝在巴別之後所指派管理列國的悖逆神性存有，而耶穌的事工代表了對他們權柄的系統性拆毀——「祂正在拆毀一個古老的地上堡壘——粉碎這些污穢之靈的權勢並收復失地。」

XI. Scholarly Support and Further Bibliography 學術支持與延伸書目

The Nephilim-origin theory of demons enjoys substantial support in modern scholarship, particularly among scholars of Second Temple Judaism, Qumran studies, and ancient Near Eastern religion:

鬼魔的拿非利人起源理論在現代學術界獲得了充分的支持，尤其是在第二聖殿猶太教、昆蘭研究和古代近東宗教的學者中：

Archie T. Wright, *The Origin of Evil Spirits: The Reception of Genesis 6:1–4 in Early Jewish Literature*, WUNT 2/198 (Tübingen: Mohr Siebeck, 2005; revised edition, Fortress, 2015), provides the most comprehensive academic treatment of how Genesis 6:1–4 was received and developed into a demonology in Second Temple Jewish literature. Wright traces the tradition from the Book of the Watchers through Jubilees, the Testaments of the Twelve Patriarchs, and the Dead Sea Scrolls, demonstrating that the identification of demons with the spirits of the Nephilim was a mainstream (not marginal) Jewish belief.

Archie T. Wright, *The Origin of Evil Spirits: The Reception of Genesis 6:1–4 in Early Jewish Literature*, WUNT 2/198（Tübingen: Mohr Siebeck, 2005; 修訂版，Fortress, 2015），提供了對創世記六章一至四節如何在第二聖殿猶太文獻中被接受並發展為鬼魔學的最全面學術論述。Wright 從《守望者之書》追溯到禧年書、十二族長遺訓以及死海古卷，證明了將鬼魔與拿非利人之靈等同的觀點是猶太教的主流（而非邊緣）信仰。

Additional scholarly sources include:

其他學術來源包括：

Bilhah Nitzan, *Qumran Prayer and Religious Poetry*, STDJ 12 (Leiden: Brill, 1994), especially the foundational discussion of 4Q510–511 and the Maskil's anti-demonic liturgy. M. Baillet, "Cantiques du Sage" (4Q510–511), in *Qumrân Grotte 4.III*, DJD VII (Oxford: Clarendon, 1982), the *editio princeps* of the Songs of the Sage. Florentino García Martínez and Eibert J.C. Tigchelaar, *The Dead Sea Scrolls Study Edition*, 2 vols. (Leiden: Brill, 1997), providing the standard Hebrew transcription and English translation. Michael O. Wise, Martin G. Abegg Jr., and Edward M. Cook, *The Dead Sea Scrolls: A New Translation* (HarperOne, 2005). Dorota Molin, "Praise as Exorcism and Exorcism as Praise: Writing for Supernatural Audiences in the Hymns of the Maskil and Late-Antique Jewish 'Magic'," in *Reading: Performance and Materiality in Hebrew and Aramaic Traditions* (Cambridge: Open Book Publishers, 2025). Johann Maier, "Songs of the Sage," in *Encyclopedia of the Dead Sea Scrolls*, ed. Lawrence H. Schiffman and James C. VanderKam (Oxford, 2000), 2:891. Eibert Tigchelaar, "Evil Spirits in the Dead Sea Scrolls" (KU Leuven, 2019). Loren T. Stuckenbruck, *The Myth of Rebellious Angels: Studies in Second Temple Judaism and New Testament Texts* (Grand Rapids: Eerdmans, 2014). George W.E. Nickelsburg, *1 Enoch 1: A Commentary on the Book of 1 Enoch, Chapters 1–36; 81–108*, Hermeneia (Minneapolis: Fortress, 2001). Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015). Michael S. Heiser, *Demons: What the Bible Really Says About the Powers of Darkness* (Bellingham, WA: Lexham Press, 2020).

XII. Conclusion 結論

The weight of biblical, pseudepigraphal, and Qumran evidence converges on a coherent and theologically profound understanding of the nature and origin of demons. The demons—the "unclean spirits" (πνεύματα ἀκάθαρτα / ܪܘܚܐ ܕܣܐ) of the New

Testament and the "bastard spirits" (רוחות ממזרים) of the Dead Sea Scrolls—are not identical to the fallen angels (the Watchers) who are imprisoned in chains of darkness (2 Peter 2:4; Jude 6). Rather, they are the disembodied spirits of the Nephilim, the monstrous offspring of the Watchers' illicit union with human women (Genesis 6:1–4). These hybrid beings, upon death, became restless, wandering spirits who afflict, oppress, and seek to inhabit human beings—precisely the behavior Jesus confronted throughout His ministry.

聖經、偽經和昆蘭文獻的證據匯聚於一個連貫且具有深刻神學意涵的理解，關於鬼魔的本質與起源。鬼魔——新約的「污穢的靈」（πνεύματα ἀκάθαρτα / רוחות ממזרים）和死海古卷的「私生的靈」（רוחות ממזרים）——與被囚禁在黑暗鎖鏈中的墮落天使（守望者）並不相同（彼得後書二章四節；猶大書六節）。更確切地說，他們是拿非利人——守望者與人類女子之間不正當結合所生的怪異後代——脫離肉體的靈。這些混血存有死後，成為了不得安息的遊蕩之靈，苦害、壓迫人類並尋求寄居於人體之中——這正是耶穌在祂整個事工中所面對的行為。

They are called "unclean" because they are the product of cosmic *ṭum'āh*—the transgression of the most fundamental boundary in creation between the divine and the human, between heaven and earth. They are called "bastards" because they are the residual spirits of illegitimate beings who should never have existed. Their ontological anomaly—neither fully spirit nor fully flesh, neither heavenly nor earthly—condemns them to a restless existence on the margins of the created order, until the day when God will "remove the spirit of uncleanness from the land" (Zechariah 13:2) and Christ will have put all enemies under His feet (1 Corinthians 15:25).

他們被稱為「污穢的」，因為他們是宇宙性 *ṭum'āh*（不潔）的產物——對受造界中最根本的疆界的悖逆，即神性與人性之間、天與地之間的疆界。他們被稱為「私生的」，因為他們是本不應存在之不合法存有的殘餘之靈。他們在存有論上的異常——既非完全的靈也非完全的肉，既非屬天也非屬地——將他們定罪於受造秩序邊緣的不得安息的存在，直到上帝「從地上

除去污穢之靈」的那日（撒迦利亞書十三章二節），直到基督將一切仇敵都放在祂的腳下（哥林多前書十五章二十五節）。

This understanding, far from being a marginal or speculative theory, represents the dominant view of Second Temple Judaism—the very theological world in which Jesus lived, taught, and ministered. When Jesus cast out "unclean spirits," His audience would have understood exactly what these beings were: the lingering, malevolent remnants of the Nephilim, the bastard offspring of the Watchers' rebellion, spirits without a home, without rest, and without hope—except that the Son of God had come to reclaim the earth from their grasp.

這一理解遠非邊緣或臆測性的理論，而是代表了第二聖殿猶太教的主流觀點——正是耶穌生活、教導和事奉所處的神學世界。當耶穌趕出「污穢的靈」時，祂的聽眾完全明白這些存有是什麼：拿非利人揮之不去的惡毒殘餘，守望者叛亂之私生後代的靈，沒有家園、沒有安息、沒有盼望的靈——只是上帝的兒子已經來到，要從他們的掌控中收復全地。

Soli Deo Gloria 惟獨榮耀歸於上帝

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